THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him: and he shall bring it to pass" (PSALM 37: 4, 5).

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REMEMBER THE SABBATH DAY.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE Church of Jesus Christ of Latter-day Saints accepts Sunday as the Christian Sabbath and proclaims the sanctity of the day. We admit without argument that under the Mosaic Law the seventh day of the week, Saturday, was designated and observed as the holy day, and that the change from Saturday to Sunday was a feature of the apostolic administration following the personal ministry of Jesus Christ. Greater to us than the question of this day or that in the week, is the actuality of the weekly Sabbath, to be observed as a day of special and particular devotion to the service of the Lord.

The Sabbath was prefigured if not definitely specified in the record of the creation, wherein we read, following the account of the six days or periods of creative effort: "And God blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made" (Gen. 2: 3).

In the early stages of the Exodus the Israelites were commanded to lay in a double portion of manna on the sixth day, for the seventh was consecrated as a day of holy rest; and this was signalized by the Lord's withholding manna on the Sabbath day" (Ex. 16: 23-30). There is no proof that Sabbath observance by Israel at this early date was an innovation; and it may be reasonably regarded as a recognition of an established order by re-enactment in the new dispensation. Later, when the Decalogue was codified and promulgated on Sinai, the Sabbath law was made particularly explicit, and the Lord's rest was cited as its foundation:

"Remember the Sabbath day, to keep it holy. Six days shalt

thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore he blessed the sabbath day, and hallowed it" (Exodus 20: 8-11).

The keeping of the Sabbath as a day of surcease from toil and of particular devotion came to be a national characteristic of the Israelites, whereby they were distingnished from pagan nations; and rightly so, for the observance of the holy day was specified as a distinctive sign of the covenant between Jehovah and His people (Exodus 31: 13).

In the course of Israelitish history successive prophets admonished and rebuked the people for neglect or profanation of the Sabbath. Nehemiah ascribed the affliction of the nation to the forfeiture of Divine protection through Sabbath violation (See Neh. 13: 15-22); and by the mouth of Ezekiel the Lord re-affirmed the significance of the Sabbath as a mark of His covenant with Israel, and sternly upbraided those who observed not the day (Ezekiel 20: 12-24). To the detached branch of Israel, which, as the Book of Mormon avers, was transplanted to American soil, Sabbath observance was no less an imperative requirement. See Jarom 1: 5; Mosiah 13: 16-19; 18: 23.

Long before the birth of Christ the original purpose of the Sabbath and the spirit of its service had come to be largely lost sight of among the Jews; and rabbinical rules introduced numerous technicalities, which made of the day one of almost unbearable discomfort and severity. This condition was strongly denounced by our Lord in reply to the many criticisms heaped upon Him because of the healings and other good works wrought by Him on the Sabbath. "The sabbath was made for man, and not man for the sabbath" said He, and then continued with the profound affirmation: "The Son of man is Lord also of the sabbath" (Mark 2: 27, 28).

Christ came not to destroy the Law of Moses but to fulfil it; and through Him the law was superseded by the gospel. The Savior rose from the tomb on the first day of the week; and that particular Sunday, as also the next, was rendered forever memorable by the bodily visitation of the resurrected Lord to the assembled apostles and others. To the believers in the crucified and risen Savior, Sunday became the Lord's Day (Rev 1: 10), and in time took the place of Saturday as the weekly Sabbath in the Christian churches.

The Church of Jesus Christ teaches that Sunday is the acceptable day for Sabbath observance, on the authority of direct revelation specifying the Lord's day as such. In this, a new dispensation, and verily the last—the Dispensation of the Fulness

of Times—the law of the Sabbath has been reaffirmed unto the Church. It is to be noted that the revelation, part of which follows, was given to the Church on a Sunday (August 7th, 1831).

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. Nevertheless thy vows shall be offered up in righteousness on all days and at all times. But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting be perfect, or in other words, that thy joy may be full" (Doctrine and Covenants 59: 9-13).

We believe that a weekly day of rest is no less truly a necessity for the physical well-being of man than for his spiritual growth; but, primarily and essentially, we regard the Sabbath as divinely established, and its observance a commandment of Him who was and is and ever shall be, Lord of the Sabbath.

THE WAR AND THE CHURCHES.

THE following trenchant observations are copied from *The Daily News and Leader* of January 5th, 1918:

"To-morrow the nation is summoned to prayer. It is a summons we should all hear and obey, whatever our creed or our church, even if we have no creed and no church, for the deepest truth about prayer was uttered by one who, rejecting all creeds and repudiating all churches, nevertheless said: 'Who rises from his knees a better man his prayer is answered.' It is in the session of our silent thoughts that illumination comes. It is by withdrawal from the world that the world becomes visible and wisdom reveals itself. It is in the realm of the spirit that we win dominion over the material, and it is by the test of the eternal that the tangle of temporal things is unraveled and the path is made plain. But the more involved the tangle of the world becomes, the less men seek the medicine of the soul. Even in normal times the tumult and the multiplicity of our modern town life absorbs our minds, belittles our range, and shuts us off from the great sky of things.

> 'We chatter, nod, and hurry by
> And never once possess our souls before we die.'

"And if this is true of ordinary times, how much more is it true of the unprecedented days in which we live, when the world has

plunged back into barbarism, and murder is its only industry, and the preaching of hate is the Christmas gospel of the *Times*.

"It is in this hour of emergency that the organized spiritual resources that we believed we possessed have proved bankrupt. In the general catastrophe that has befallen society the churches have suffered the most complete collapse. They have been paralyzed by the shock, and have exercised no more influence on events than a cork on the waves influences the impetus of the tide. The phenomenon is not peculiar to any church or to any country. It applies to all churches in all countries. It involves no reflection on individuals. It is true that organized religion has thrown up no world figure who has appealed to the general heart of mankind with a message that has lifted it above the battle. Here and there a noble word has been spoken, like the Bishop of Winchester's rebuke to Sir A. Conan Doyle's Christmas outrage. But the general attitude of the spiritual leaders of the world has been pathetically unequal to the world's great argument. It has varied from the grotesque appeals of the German pastor to "Thou who sittest above the cherubim, and seraphim, and Zeppelin" to the timorous silence of our own archbishops, the childish prattle of the Bishop of London, the panegyrics of Dean Inge on autocracy of the Prussian type, and the determination of the Pope to avoid hurting anyone's feelings. With such halting and equivocal guidance the churches have abdicated. They have stood aside from the conflict, and the result is that their moral prestige and their spiritual influence to-day are at a lower ebb than in living memory.

"The fact reveals something deeper than the failure of man. In referring to that failure I repeat that I am not reflecting on individuals. It is possible that no one placed in the same circumstances could have done more. I do not know. But what the war has revealed is the inadequacy of organized Christianity as it exists in the world to deal with a moral issue when it is complicated with political interests. The spirit of religion knows no statecraft, and Christianity is indifferent to nationalism and the claims of an exclusive patriotism. But the organization of the churches has been on a national basis, and when the collision between the nations came, the churches were discovered to be, not

> 'A dome of many-colored glass that
> Stains the white radiance of eternity,'

but parts of the separate political organisms with which they were associated, as definitely committed to a pre-judgment of the issue and to securing a decision on grounds of political necessity as any other official body. Hence the spectacle, so dear to the heart of the scoffer, of the churches of the hostile countries appealing to the same God for support, claiming the victory as the true representatives of religion, but resting their spiritual claim on an entirely national basis.

"And if national ecclesiasticism presents us with this negation of the spirit of religion, international ecclesiasticism as represented by the Church of Rome is no better. The universalism of Rome is not the universalism of religion pure and undefiled. It is religion penetrated with political aims as strong as and far more ambitious than those of the national churches. The national churches are relatively humble. They subordinate religion to the secular necessities of the state, but they do not seek to dominate the state. But the ideal of Rome is a theocracy, a world-empire in which the Bishop of Rome, as the plenipotentiary of God on earth, is the ultimate authority in the secular affairs of the world, not as a spiritual influence only but as a political power. And, governed by this ideal, we have seen that the Vatican in this conflict between the material forces of the belligerent nations has spoken to the world with as little spiritual conviction and healing as the national churches have done. Its language has been equivocal and its attempts to intervene have, justly or unjustly, been suspected of subservience to its political ambitions.

"In the failure of these two systems to bring into the ravaged world an inspiration from without, free of all secular prejudices and interests, the cause of Christianity itself has suffered. It is unreasonable that it should be so. Christianity is more dependent on the churches than art is dependent on the Royal Academy. The Royal Academy might be disbanded and its material habitation burned down to-morrow, and would be not a penny the worse. It would probably be immeasurably advantaged, for the Royal Academy afflicts art with a palsy. Like most established institutions it had a soul once, but it has long since 'ceased to burn,' and now

'With sparkless ashes
Loads an unlamented urn'

in Piccadilly. But art is immortal, Christianity is immortal—not in its breeds, nor its institutions, but in its spirit, in the healing it brings to the fever of the world. It is not caged in definitions. It does not live by virtue of relics and superstitions and miracles, which, as Selden said of the doctrine of Transubstantiation, are "rhetoric turned into logic." It lives in the minds of the ideal, the vision without which we perish.

"It is not religion that has failed the world in these dark days. It is the institutions of religion. They have made no attempt to bridge the gulf between the warring nations. They have only sent up their cries to God to prove Himself a German God or a British God, a Russian God or an Austrian God. They have made no assertion of another loyalty than that to the State to which they belong, of another citizenship than their earthly citizenship. They have abandoned the City of God for the city of Berlin and the city of London. I do not wish to gibe. I know the difficul-

ties. I see all the arguments, the overwhelming arguments that arise. But I see also the strange paradox of the facts which has left the churches high and dry as if they were the embodiment not of the world's spiritual necessity but of its political interests.

"Let us suppose that another course had been possible. Let us suppose that when the war broke out all the Churches of all the nations had agreed that they had a loyalty other than that of the states and a higher function than that of praying for victory for their separate nationals; that in the clash of war they had to keep alive the sense of the spiritual kingdom which has no earthly boundaries and no material interests, and that in pursuit of that higher duty they had kept their supreme heads in permanent session in some neutral capital, following the course of the struggle, seeking to abate its savageries, moralizing it and even spiritualizing it in so far as war can be spiritualized, preserving a vigilant aloofness from the merely temporal aims and keeping steadily before the world the vision of reconciliation and healing. Is it not possible that much of the horror and shame of these years might have been avoided? Is it not possible that the whole course of the war might have been changed? Is it not certain at least that religion in its corporate capacity would have been spared the humiliation of being exhibited to the world as the mere echo of men's secular discords—so faithful an echo that it has not even yet dared to throw down the League of Nations as its unalterable challenge to the world's statesmanship?

"But if the churches have abdicated, the religion has not. I do not think anyone can fail to see in the vast upheaval in Russia the movement of a spiritual force which is essentially religious. The world stands perplexed and wondering before this torrent of the human spirit. We pass from one emotion to another as we watch the sweeps and plunges of the living flood. We are angry with it in one phase, for it threatens to imperil our cause. Then by some miracle it seems to disintegrate the whole tragedy of the world, and with the lightning of a primitive faith it illuminates the darkness and brings the cunning of the most artful statesmanship to naught. In this strange duel we see the war reduced to its naked characters. In the west it is still a war of armed force with armed force, and the issue is blurred. But here the issue is revealed with almost grotesque clearness as a war between the ideal of force and the ideal of liberty. And it would almost seem —so incalculable is the conflict between the material and the spiritual—that Russia, unarmed and passive, may prove to be a more formidable difficulty for the German autocracy than Russia armed.

"We may dislike much that is happening. We may with our ideas of the sanctity of property, be shocked at the spectacle of a Government which takes from the man who has two cloaks one for the man who has none and commandeers the rich man's house

for the shelter of the homeless. But we cannot deny that there is a strange reminiscence in all this of a certain sermon that was preached long ago. It is not practical politics, but we cannot fail to see in it the operation of a passion of human sympathy which is a new and splendid thing in the world. It is the authentic Russia coming into being, with enormous agonies and vast blunders, but with a spiritual splendor that bolts out the follies and mitigates the crimes. To the Western nations, with their fixed habits and established systems, there is something crazy in all that is happening, but no one who knows the Russian spirit or is familiar with the Russian literature will misunderstand its meaning. It is the spirit and literature of pity, of childlike tenderness, of a warm and generous nature, a little heavy with sorrow, a little broken with circumstance, but Godlike in its great faculty of human sympathy. In a word it is the spirit and literature of true religion, and we need fear nothing, ultimately, that comes from such a source. Let us remember Russia when we go to prayer to-morrow. We can leave the issue of the war to the Master Power without dictation and without advice. But let us use the occasion to search our own hearts, to question our own motives, to purify our own actions, so that we may deserve and worthily use the victory that we seek."

THE decisive test comes when a man deals, in patience and fidelity, with the task set before him. Up to this point his life, however rich and varied, has been a preparation; now comes that final trial of strength which is to bring into clear light whatever power is in him, be that power great or small. If work had no other quality, the fact that it settles a man's place among men would invest it with the highest dignity; for a man's place can be determined only by a complete unfolding and measurement of all the powers that are in him, and this process of development must have all the elements of the highest moral process. So great, indeed, is the importance of work from this point of view, that it seems to involve, under the appearance of a provisional judgment, the weight and seriousness of a final judgment of men. Such a judgment, as every man knows who has the conscience either of a moralist or of an artist, is being hourly registered in the growth which is silently accomplished through the steady and skilful doing of one's work, or in the gradual but inevitable decline and decay which accompany and follow the slovenly, indifferent, or unfaithful performance of one's task.—HAMILTON WRIGHT MABIE.

WHO is a true man? He who does the truth, and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequence of holding it.—T. CARLYLE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 17, 1918.

EDITORIAL.

A WORD ABOUT MARTYRDOM.

ANTI-"MORMON" speakers and writers generally ascribe the progress of the Church of which the Prophet Joseph, as a humble instrument in the hands of God, was the founder, to his martyr-death. They are at a loss to account for the fact that "Mormonism" has been, and is being, accepted by many men and women with more than common intelligence and a morally clean record, and that among the most advanced nations of the earth. For does not "Mormonism"—they argue—stand for corrupt morals? Is not its theology absurd? Is not its origin one of false pretenses and fraud? Answering these queries in the affirmative, they find the very existence of the Church to be a mystery, and they attempt to solve it by supposing that the death of the Prophet, at the hands of assassins, became the life of his teachings. "That misguided mob," they say, referring to the murderers of the latter-day martyrs, "gave fast-dying Mormonism the chance to weave around Smith's name the halo of martyrdom." This, we say, is a common anti-"Mormon" effort to account for the growth and influence of "Mormonism." We dare say all our readers are familiar with this proposition under one form or another.

There is, however, a fallacy in this reasoning, which should be pointed out, and that is this, that martyrdom alone is not a life-giving principle. Martyrdom by itself does not give life to any cause. A good cause is well served by that means; an unrighteous cause is not. The blood of the martyrs has always been the seed of the Church of Christ, but not of false churches. The adversary of God and man has not adopted martyrdom as a means of building up and strengthening his kingdom, but the very opposite. His subjects are not martyrs but persecutors. They are not sufferers, but pleasure-hunters; they are following their own inclinations, looking for amusements, or wealth, or power, or worldly honor, but not for sacrifice and suffering. Martyrdom is not the seed of the kingdom of the evil one, but of the Church of God.

It is hardly necessary to say that from this one seed two plants, so different, cannot grow. We do not gather figs from thistles, nor olive berries from the fig tree. Much less can we suppose that both the true Church and false churches can sprout from the same seed, or grow from the same root.

In the records of recent events, with which our readers are

familiar, there is an incident that may be referred to as an illustration of the false position of those who maintain that all that is needed for the advance of a cause is martyrdom. We refer to the Russian fanatic Rasputin.

Rasputin was a man who, from a very humble origin, rose to a position of influence and authority. Members of the Russian nobility were among his disciples, and royalty paid homage to him. So secure did he feel in the power he wielded, through his exalted patrons, that, when he had shot down an assailant, in a fashionable drawing-room, he calmly ordered the dismissal from the service of the police officer who dared to arrest him, and later, he said to the Czar, as reported, "Only fancy. The fellow attacked me! Such idiots must be suppressed. He was a revolutionist who might have attacked thee, O friend!" Nor did Rasputin underestimate the influence he wielded, if the report is correct according to which the empress, who was present at the interview, said, "I agree, holy father. You did well. The people must be held in check by us."

This Russian monk was, finally, done away with, and it seems that men in high positions were implicated in the tragedy that ended in his death.

We do not know a great deal about Rasputin's teachings, but Countess von Schaumburg has been quoted as authority for the statement that the following paragraph contains a summary of his theology:

"He made fundamental the doctrine that there was 'no salvation without repentance,' and as the righteous need no repentance, the best preparedness for salvation was a heavy course in sin. Blessed are the sinful, for they shall be saved through repentance,' was his diabolic beatitude. No wonder he had followers, or that he gave practical lessons in sinning as a means of grace."

It sounds almost incredible that any one could obtain adherents for such a gospel, but the fact is that it is a very old doctrine. Some of the early Gnostics, against whose errors Paul wrote in his Epistle to the Colossians, held the same views as those credited to Rasputin. They proceeded from the false assumption that matter was the seat of sin and evil, and urged that as such it must be suppressed in order that the spirit might attain freedom to rise to perfection. But by what means could it best be suppressed? The answer they gave to this question was, By gratifying all the demands of the flesh, until sin had no more attraction. Paul alludes to this, and some other Gnostic heresies, as "philosophy and vain deceit," and he admonishes the Colossians as follows: "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedi-

ence." It seems that Rasputin adopted the very same heresy which Paul here condemns, preaching gratification instead of mortification.

Now we ask, is there any sign that the theology of Rasputin will be accepted in the world as Christian, merely because his life was taken? Will martyrdom for such a cause prove a living force to propagate his gospel of depravity among the Christian nations of the world? We think not. Rasputin will never appear in history in any other character than that of an evil genius. Of the Prophet Joseph it was predicted that his name would be known for good and for evil among men. And that has come true. Thousands upon thousands have loved his name, and honored his memory as a servant of the Lord, while others have hated him and depicted him as the very personification of evil. Of Rasputin it can be only said that his name will be spoken of for evil. He will have no followers among those who desire to keep the commandments of God, and who are intelligent and prayerful enough to discern between truth and error.

There is some basis for the statement that the Prophet Joseph's death was a factor in the advancement of the great and noble cause for which he died, for it was the cause of truth; it was the salvation of mankind through the gospel of Jesus Christ, for which he was called upon to lay down his life. That is the reason why his martyrdom has born fruit. If his blood had not fallen, like refreshing dew from heaven, upon the precious seed of truth which he had sown during his life-time, it would have been barren o results. His death would have been the end of the work which he commenced. The very fact that the work lives on after him is a proof of its divine character and origin.

J. M. S.

THE HAWKES CASE DECIDED.

On January 2nd, this year, the Spelthorne Bench of magistrates held a special session, to hear evidence and render a decision as to whether Elder William Thomas Hawkes, of Littleton road, Ashford, Middlesex, is a regular minister and, as such, entitled to exemption from military service. Seven magistrates sat on the case. The hearing occupied about two hours, and when the judges returned, after a short consultation, the chairman announced that their decision was that Elder Hawkes was a regular minister of the Church of Jesus Christ of Latter-day Saints.

This decision may be considered an important legal victory, but it was only what might be expected from a body of impartial and competent interpreters of the laws of a free people.

Elder Hawkes, in a letter to the Editor of the *Star*, says, in part, "We were treated with respect by the court officials, reporters,

and the public present, and they appeared to be very favorably inclined towards us."

The case will now go back to the High Court, for confirmation and to have the question of costs settled.

The history of the case may be stated briefly.

In September, 1916, Elder Hawkes was convicted at Feltham for failing to comply with an order calling him up for military service. It was understood to be a test case. The military authorities held that the Latter-day Saints were not a religious denomination, but an alien body, too small to have any valid claim to recognition. They also held that Elder Hawkes was not a minister, within the meaning of the Exemption Act. The magistrates, at the first hearing, upheld this view.

The representatives of the military authorities having deemed it proper to bring up such questions of great importance to the Church, as those relating to its legal status in this country, Elder Hawkes took an appeal from the decision. This was heard in the King's Bench Division at the beginning of April, 1917, when their Lordships decided that the magistrates were not justified in law in coming to their conclusion, but remitted the case to them to state whether or not the appellant was a regular minister. The lengthy re-hearing concluded on April 30th with the question undecided, the Bench being equally divided. This was reported to the High Court, and their Lordships for the second time referred the case back to the Lower Court.

At the conclusion of the case there was a cordial handshaking all round, and Elder Hawkes asked each of the members of the Bench whether he would accept a copy of the Book of Mormon and the Articles of Faith. All answered in the affirmative.

MODERN CHRISTIANITY.

THE following lines have been suggested by the frequent use by our writers of such phrases as "so-called Christianity," and "modern Christianity."

In the light of modern revelation we see that there is a great deal of spurious Christianity in the world. Some men teach that Jesus, as the Savior of the world, gives salvation to all who only believe.

In the course of their missionary experience, the writer and his companion at one time heard an open-air discourse in which the speaker strongly defended this proposition, "*All* that is required of us is that we accept, as a gift, that which Christ has done." He glanced at us while speaking thus, and tried to smile. It was clear to us that he had recognized us. I was sorry to think of how far the speaker had deviated from the doctrines taught by our Lord.

My heart is sorely grieved, and a great measure of sympathy goes out to those who are in the dark.

One almost shuns the scene of error and darkness. But it is not by turning away from it that it is changed into one of truth and light. If we have the light, we must show it to those who are in the dark. It would be inconsistent to turn away from the deceived and erring sufferer. Let us rather teach him better ways. Our Savior never neglected an opportunity to extend a helping hand to those who had fallen. He associated with such men and women so frequently that His enemies said He was the "friend of sinners." Come, ye opposers of "Mormonism," and show us a better way, if you can. We sometimes hear the remark, "Such and such a church does a great deal of good." But, is it the good of salvation? If not, what good is it? A religion through which we may not obtain complete salvation, spiritual and temporal, salvation from sin and all its consequences, can be of no real benefit to the human family. It can do great harm.

An example of such harm has been seen by the writer in an honest soul who delighted to hear religious subjects spoken upon. He would sit for hours and listen with marked attention. He was the living example of honesty and sincerity. But, alas! Having been steeped in "modern Christianity" the light could not reach its point and fulfil its mission. No doubt most teachers of the restored gospel have seen such examples. Then comes the disgust and sorrow for the cause that has produced such a result.

The provision has been made that men will be held accountable for their teachings. This is proved by the recorded words of Paul (Gal. 1: 8). The world shows the effects of too much "modern Christianity," and not enough of the original kind, for which men were persecuted, and for which they died rather than forsake it.

These things have come about while mankind have had the holy Scriptures before them. But claiming that the day of revelation and manifestation of the power of God was past and no longer needed, the understanding as a necessary consequence has become poor, and now we hear talk of censoring the Bible and read discussions as to the possibility of uniting all the scattered factions of sectarianism under one common head. In my mind's eye, I see it. It will represent the broken vase restored to the best shape man can form, with all the necessary material to hold it together. And what a poor excuse for the faith Jesus taught! It will still lack the power of God unto salvation—the authority that acts on earth and is sealed in the heavens.

In that day (which will come) the wisdom of men will take the final stand against the wisdom of God. And the lump will melt away and become leavened by the small bit. The end is sure.

Surely, a separation of ancient and modern Christianity is necessary. The difference between "Mormonism" and what is called modern Christianity is apparent to all. The next step to take is to recognize "Mormonism" as Christianity in its original, ancient

purity. When we have done that, we can begin our journey on the road that leads to life eternal. A knowledge concernig the doctrine, as to whether it is of God or man, will be obtained by all who earnestly endeavor to carry it out in practice.

Ipswich. ARNOLD G. HOLLAND.

THE JEWISH RESTORATION.

JUST now when the British army is driving the Turk before it in Palestine, recalling the places made sacred through association with the steps of the Savior of mankind, and the romantic as well as tragical history of the Jewish nation, it is significant that the government of Great Britain has recognized the Zionist movement and declared in favor of the establishment of a Jewish state in the Holy Land. This means the rehabilitation of the Jewish people with a national existence, the provision of a home for their old traditions and a refuge for the persecuted of that race after nearly two thousand years of political denationalization. And there where the old fathers of this people, Abraham, Isaac, and Jacob once dwelt in the tents of contentment, it is promised that their descendants shall again gather where a modern Moses shall lead them in safety, who, unlike the law-giver, shall not be denied entrance to the Promised Land that was the haven and sanctuary of wandering Israel.

And is not this contemplated reversion of Palestine to its original nationality significant of the restoration of other things upon which the hand of sacrilege has been laid, and that out of this great welter of world woe shall come the morning star that shall light all the peoples of the earth to the rebirth of that first democracy that ennobled the brotherhood of man through the anguish of Gethsemane and the blood sacrifice of Calvary?

If this two-thousand-year dream of the Jewish people is to have fulfilment in reoccupation of the home of their patriarchs, can we not see the "bow of promise" spanning the heavens in other lands for the equal fulfilment of the rights of common humanity and that regeneration which comes up out of great tribulation?—*The Wheeling* (West Virginia) *Register*, November 13th, 1917.

THE OVERLOOKER.

IN an interview the other day Robert W. Chambers is reported as saying:

"The really wise woman conceals her wisdom from her men friends. She does not criticise; instead, she overlooks."

Which remark is a sound, juicy cutlet of truth.

It is not what you see in me that makes you love me; it is what you refuse to see in me.

When I was a little boy I had a school teacher whom I adored with all the intensity a male person of seven can exercise toward a femal person of twenty-five. I love that woman still, though she is dead and gone, or married and done for, years ago, as far as I know. And the principal reason for my infatuation of Miss Lamb (that was her name; I wonder what has become of her) was that she was the first expert overlooker that came into my life.

I know now that at the time of this early passion I was a tow-headed urchin, usually with a dirty face and a nose that needed plumbing, an enemy to all orderly government, in the road of and disliked by most people, and fuller of the Old Ned than an egg is full of meat.

And along came this teacher in the Third Ward School; she couldn't see any of my conspicuous disagreeable qualities, declared I was a wonderful child and some day would be President of the United States or foreman of the Grand Jury on the day of judgment, or something, and asked me to her house, and fed me candy and apples. Love her? Never since have I felt such utter, consuming devotion. I would have died for her. I even kept my face clean and my hair combed for her—when I thought of it.

Oh, there's meanness and undesirableness enough in any one of us, if you look at it, to make us loathy! And in the worst of us there are spots of beauty which the skilled overlooker can find, and no soul rises until it sees its own beauty, and it never sees that unless it be first through the eyes of a friend.

Look after your children, mother; but sugar it with a deal of overlooking.

Look after your husband, woman; and look after your wife, man; and look after your men, captain; and look after your prisoners, warden; and look after your workmen, boss; and after your pupils, teacher; but don't fail to do a good deal of overlooking.

Even the great Eye that seeth us all and to whom our very inmost thoughts are as a printed page, perhaps when it is said that He will remember our sins against us no more forever it means that that all-seeing Eye is, in mercy and love and infinite pity, an Almighty Overlooker.—F. C., in *The Christian Work.*

It is a sobered world. Engulfed in war, facing death and starvation, nation after nation has been swept by the terrible tide of destruction. Neither hemisphere has escaped. Armies march in Europe, Asia, Africa, and America. No seas are without their mines, their battleships, and submarines. All skies are

speckled with armored aircraft. The few neutral nations across the Atlantic tremble in fear that their time will come next as the tramp of hostile armies echoes across their borders. The world is ablaze. Militarism, for the time being, reigns supreme. Is it surprising that some are inquiring if the end of all things is not approaching? The world may well be sobered by the thought. —*Los Angeles Times.*

FROM THE MISSION FIELD.

Change of Address.—The headquarters address of the Irish conference has been changed to 8 Allworthy Avenue, off Antrim Road, Belfast.

Baptism.—On December 28th, 1917, one applicant was baptized near Stapleton, in the Bristol conference, by Brother Henry E. Neal, who confirmed the new member the same day.

Branch Presidency.—On the 6th inst. Brother Arthur Walsom was appointed President of the Leicester branch, Nottingham conference, with Sister Lizzie Welch as branch clerk and Sister Eva Charles as assistant clerk. We are hoping to see the branch maintain its present good condition, says President John D. Hooper.

At Home.—Sister Bertha Shuttleworth reports that the Relief Society of the Bradford branch, Leeds conference, has held a very successful "At Home," and "Sale of Work." All present had a very enjoyable time, and the sum of £21 was realized.

Branch Conference.—President William Partington, of the Bolton branch, Manchester conference, reports that two successful sessions of a branch conference were held on Sunday, January 6th, 1918. President Lester F. Hewlett and Elder John H. Wilding were in attendance. The afternoon session was devoted to testimony-bearing. At the evening session Brother Partington reported the condition of the branch. The time was then occupied by the visiting brethren.

Socials.—Two successful socials were held in the Barnsley branch, Sheffield conference, during the month of December, last year. One was called a "potato-pie supper." The other was a Sunday school affair, with the distribution of prizes.

Two socials, also very successful, have been held in the Sheffield branch, recently. A branch reunion was held on the 26th of

December, last, and a special Sunday school gathering, with prize distribution to the children, on the 1st of January, this year. Both were very much enjoyed.

Transfers.—Elders of the British Mission were transferred to other conferences, January 2nd, 1918. as follows: William J. Loosle and Evan O. Perkins from the London conference to the Newcastle and Birmingham conferences respectively; William D. McAlister from the Newcastle to the Scottish conference; James H. Ludlow and Charles A. Welchman from the Leeds and Sheffield conferences respectively to the London conference; Leland Hair from the Birmingham to the Sheffield conference; and Ether L. Marley from the Liverpool to the Leeds conference.

DIED.

DONALDSON.—On November 3rd, 1917, at his home, Blackheath Street, Dundee, Scotland, Alexander Donaldson, of heart trouble. Deceased was born at Dundee in 1837. He is said to have received baptism in the year 1855 or 56. Funeral services were held on the 6th of November, 1917. Brother Donaldson was a faithful member of the Church.

TOPE.—William Richard Barkley Tope, the son of Edmund S. and Rebecca Tope, Liverpool branch, Liverpool conference, died December 6th, 1917. The deceased was born 11th of November, 1911; was blessed 27th of January, 1912, by Elder Nathaniel Ludlow.

YATES.—Sister Ann L. Yates, of the Blackburn branch, Liverpool conference, died, a faithful Latter-day Saint, December 30th, 1917, after a lingering illness, during which time a great deal of suffering was endured. The deceased was born the 9th of December, 1848; was baptized the 30th of March, 1902, by Elder William J. Facer, and confirmed 30th of March, 1902, by Elder William M. Howell. At the time of her death Sister Yates held the office of Relief Society president, and was recently honorably released from her duties as a lady missionary.

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